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studied meet there, while four others meet at a well-known temple in the East City, the *Mà Shen Miao* (Temple of the Spirit of the Horse). Three guilds meet in restaurants, while three others have their headquarters in provincial halls. Two commercial guilds meet in one of the stores of their trade, while three others have no fixed place of meeting. The last mentioned include the Vegetable Merchants, who have their temporary booth in the South City, the Leather Box Makers and the Mat Tent Builders.

C. LIST OF FORTY-TWO PEKING GUILDS STUDIED, WITH A BRIEF DESCRIPTION OF THEIR CRAFTS, TRADES AND PROFESSIONS

CRAFT GUILDS

Awning Makers—*Pu Ping Hang* (Cloth Tent Guild).

Makers of awnings or tents of cloth, used in connection with wedding or funeral ceremonies, in public markets and in the fronts of shops.

Carpenters—*Lu Pan Sheng Hui* (Sacred Lu Pan Society).

Lu Pan is the name of the mythological founder of the guild.¹ Workers in wood, including house builders, ordinary carpenters, and those proficient in rough wood carving such as is used in connection with ordinary house construction. The skilled carvers of wood have another guild.

Cloth Pastors—*Ke Pei Hang Hui* (Cloth Filling Guild Association).

Those who utilize old rags to make the fillings between the outer cloth covering and the inner cloth lining of Chinese shoes. Similar filling is made use of in the making of old-style Chinese skull caps—the usual type of Chinese hat before the introduction of Western-style

¹ Cf. p. 100.

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head-covering. These artisans first wash the rags and then put them together on boards, making a rough padding which is utilized for the filling.

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Cloisonné Designers—*Pei Ching Chia Ssü Hang Kung Hui* (The Peking Fashion of Line [or Design] Public Guild Association).

The members of this organization perform one of the intricate processes in the making of cloisonné. They fashion the metal wires (of gold, silver, or other metal) into designs and attach them to the metal base of the ornament that is being manufactured. Other craftsmen put enamel between the openings within the design before the jars are fired in the kiln. The finished product is polished by another set of workmen. The members of this guild are confined to those engaged in the first process described.

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Confectionery Makers—*Hung Lu Hang* (Red or Glowing Stove Guild).

The makers of cakes cooked over the glowing coals in the Chinese-style brick and mortar stove.

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Dyers—*Tien Hang Shang Hui* (The Blue Commercial Guild Association).

Those who dye cloth in various colors. Why the particular color "blue" is picked out for the guild name, is not known.

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Leather Box Makers—*Pi Hsiang Hang* (Leather Box Guild).

The membership of this guild is confined to the manufacturers of a particularly strong and ornamental type of chest which is used in sending wedding presents, in storing silks, pottery, bronze, curios, or other valuables. The framework of the box is of wood, the inside lining of cloth and the outside covering of cowhide. The out-

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effigies and other paper models used in connection with funerals. These include paper figures representing servants, mule carts and mules, horses, silver taels and coins. During the funeral procession these figures are burned, the current belief being that in this way comforts are assured for the departed.

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Shoe Fasteners—*Feng Shang Hsüeh Hsieh Hang* or *Shuang Hsien Hang* (Sewers of Boots and Shoes Guild or Double Thread Guild).

The work of these guildsmen is one of the processes in making Chinese shoes or boots. Members of another guild make the cloth soles of shoes; another guild is primarily responsible for assembling the different parts of the shoe into the finished product; and still another, for repairing shoes. The members of this guild sew the top of the Chinese shoe to the sole and sew across the front of the shoe. This work is for the most part done in their own little shops, but sometimes members of the guild may be found in the ordinary shoemaker's shop, employed to do this specialized work.

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Silk Thread Makers—*Ssü Hsien Hang* (Silk Thread Guild).

Members of this guild may be seen working in the open spaces near the moat south of the Manchu City in Peking. Two racks composed of two uprights and a long cross piece about six feet from the ground are built from forty to fifty yards apart. While one of the workers strings the silk thread from one rack to the other and back again, another pushes back and forth a substantial piece of wood which twists the fastening to which the thread is connected. Heavy silk thread or silk yarn is made in this manner. Members are engaged exclusively in spinning silk thread or yarn.

x 511 ent value of their clothing and bedding; and about 20 per cent of the original value of clothing and bedding. Five years is a long time for a cotton garment to wear, but it is surprising what can be done with patches, and second-hand clothing can be bought very cheaply in some of the markets.

296 We have not attempted any study of the detailed clothing expenditure. When the families are able to have new clothes, they usually buy the cloth and make it up themselves. Even the majority of the cloth shoes are made at home. Hats, garters, knitted socks, the black bands that are tied around the bottoms of the trousers, some of the shoes, are usually bought ready-made. Naturally these articles are only a small part of the clothing budget. The prices of second-hand clothing have not been investigated, as they would not be significant.

x 511 If the families are grouped according to the amount of income per food cost consumption unit, the average proportion spent for clothes by the families in the different groups shows virtually no tendency to increase until the income is more than \$17.50 per unit per month. Then there is a distinct rise from 6 per cent to over 10 per cent. With a further increase in income, the proportion used for clothing remained approximately the same, though with some fluctuations, until the income was more than \$100 per unit per month. Then it dropped almost one-half, to 5.3 per cent. (Table 14.)